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A

NARRATIVE

OF THE

Proceedings and Tryal of Mr. *Francis Johnson* a Franciscan, at *Worcester*, last Summer-Assizes, *Anno Dom.* 1679.

Written with his own Hand as followeth.

To which is annexed

His SPEECH at his Execution, *August* 22. 1679.

I *Being at* London *on* All-Saints-day, *when the Proclamation came forth to command all* Catholiques *to depart from thence by the* Friday *following, I obeyed, and came to a Friends house in* Worcestershire, *not intending to stay there; but the King's second Proclamation being presently published, That no* Catholique *should walk above Five miles without being stopt, and carried before a Justice to have the Oaths tendred, I asked Counsel of the wisest I could, both of Protestants (whereof one was a Lawyer) and another a Constable, as also of* Catholiques, *Whether that Proclamation did so strongly oblige, that it permitted me no longer to go further? They all concluded it was not secure to go, so I resolved to obey, and stay where I was, and with good reason.*

First, Because all Catholiques *are obliged to obey the King's Commands in all things that are not against our Religion and Conscience, and His Commands in this nature are against neither.*

Secondly, Should I have disobeyed, and have been taken, in Penalty I should have suffered, which would not have been so directly for my Conscience and Religion sake, as for disobeying the King's Command; because in case I should be taken by staying there in obedience to the Proclamation, and be carried before the Justices to have the Oaths offered, whatever I was to suffer for refusing them, I should have this double comfort before God, and the King; before the King, because I rather chose to stay there, than remove against His Command; before God, because I rather chose to go to Prison, than to remove from his Law, by taking the Oaths against my Conscience---Therefore I was taken and put in Prison.

The manner of my being taken was as followeth.

The Sheriff's Deputy came to the House where I was with six or eight men, to Arrest a Gentleman in the House for Debt: The Officers coming into the House in the morning, and not finding the person they came for, broke down all the doors and among the rest mine, before I was out of Bed, and by a mistake Arrested me instead

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instead of the other Gentleman; and although the Deputy, coming into my Chamber, looking on me, told them they were deceived, for I was not the man they came for; yet other Soldiers coming into my Chamber, one of them said he knew me: It seems he had been a Servant in the House seven Years before, therefore he said he would have me to the Justices, and bid his Companions secure me, and so they did, and would not let me go out of their sight, until they carried me before the Justice; And this they did, without either Constable, or Warrant, Law or Justice.

When I came before the Justice of Peace, I told him the occasion that had brought me to him; and if I would have taken the Oaths, I had been presently freed: But I told them that persuaded me to take the Oaths, That it was against the Faith and Religion I professed, and against my Conscience, and I would never offend against either, by so complying, whatever I suffered for the contrary.

The Justice's Wife was compassionate towards me, and desiring to speak privately with me, she used her best persuasions to me to comply with what was desired of me concerning the taking the Oaths, for fear of further trouble or danger. I answered her with thanks, and told her, That I was sorry she had no better opinion of me, than to think I had profest such a Faith and Religion all my life-time, and now upon the trial could be moved with any fear or danger (which God forbid.) I told her it was such a Faith, that in it I deposed my Soul, my Confidence, Heaven and Eternal Life, and therefore I never did, nor (by God's grace) never would fear to suffer for it what pleased God; For who could fear even Death itself of the Body whose life is momentary, for Profession of that Faith wherein he deposeth the Eternal life of his Soul?

This Answer satisfi'd both her and my self, for I was resolved to make a publick Profession of my Faith and Religion; upon which I return'd to the Justice, who thought fit I should go to another Justice, who was Sir John Packington, *whither also he went with me.*

When I came to Sir John, *he asked me who I was? I answered him, I was a Gentleman sufficiently known for these 20 Years in* Worcestershire *to all sorts of People. He asked me of what Calling I was? I answered him, of none. He asked me what Estate I had? I answered, I was no Landed-man. Then he asked me, If I would take the Oaths? I answered, I understood them not. He replied, Will you take them, or will you not? I told him if he pleased to let me see them, I should return him my Answer.*

Now the reason why I desired to see the Oaths, was, because I was resolved to make a Publick Declaration of my Faith, that they were against my Conscience, and therefore by declaring publickly the Reasons why I could not take them, it should be publickly known, that whatsoever I was to suffer for not taking them, was for no other cause but for my Faith and Religion, because I would not swear against my Conscience---For, would I have taken them, I had been there also freed.

When the Oaths were brought to me, they told me I must read them out aloud, but I told them that because it was a publick place, and many there present of several degrees, as well of the Housholders, as Strangers, I feared least reading them aloud, some that heard me might think I sware what I read, and so might go and report they heard me take the Oaths before the Justices. But they declared they would not think so l so I read them over and over, which when I had done, I said aloud, God save the King; and then declared to both the Justices, and all the rest, in this manner.

I am ready to swear as followeth:

That I ever all my life-time have been, and now am, and ever will be to my last breath, as faithful a Subject to the King, as any Subject whatsoever, and as faithful as if I should take the Oaths now offered by them to me an hundred times over; but as for taking these Oaths offered me, I could not take them whatever I suffered, and the reason was, because I understood what an Oath was, and the conditions which God has prescribed to us, before any could call him to witness lawfully in taking of any such Oaths.

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The Conditions which God has preſcribed I told them were theſe.

Thou ſhalt ſwear the Lord liveth in truth, and in judgment, and in righteouſneſs; ſo that in every Oath, the life of God, the truth of God, the judgment of God and his righteouſneſs, are included by all which we ſwear, and the Oath we take is to have all theſe Conditions, truth, judgment, and righteouſneſs, Jerem. 4.—*Therefore if I ſhould take theſe Oaths which are concerning damnable Doctrines, and Hereſies, I muſt call God to witneſs that I no more believe him to be a living God and true God, a juſt and righteous God, than I believe theſe things contained in the Oaths to be true, juſt and righteous, to ſwear to which Oaths I do not nor cannot in my Conſcience believe to be ſo. For, before I or any man elſe can underſtand the Contents of theſe Oaths to be true, as to call God to witneſs that I believe them to be as true, juſt and righteous, I muſt be able to define what is Faith or Hereſie in theſe Contents I ſwear to, and I muſt know the full extent of all caſes of this nature that God has left to all Temporal Princes and their Power; I muſt alſo underſtand the full extent of all caſes of this nature of power ſpiritual which God hath left in his Church in or over Chriſtian Kingdoms of Temporal Monarchs, which power in theſe Oaths I am to ſwear on the one ſide, and forſwearing the other.*

I told them I was not of capacity nor knowledge to ſet the Confines to each Power, or to determine or define the extent given by God to all in this nature, ſo as to ſwear and call God to witneſs I am as ſure of it, as I am ſure he is a living God, as I muſt do if I take theſe Oaths, the extent of which I did not underſtand in my Conſcience to be ſo as to believe them; Therefore I could not nor would not ſwear to them. I having ſpoken theſe things, no body ſaid any more to me, but the Juſtices going out of the Hall made my Mittimus *and Sentence for* Worceſter *Priſon, becauſe I would not take the Oaths they tendred me.*

I have been ſince called to the Bar at the *Seſſions*, where I ſpake to the ſame effect before Judge *Street*, and the Juſtices, as I had ſpoken before to Sir *John Packington*, having firſt asked their leave to ſpeak, which they gave me for a little time, and then bid me return to the Priſon.—But firſt they were urgent with me to anſwer poſitively, *Ay* or *No*, was I a Jeſuitical Prieſt, or was I not? To which I anſwered, It was an eaſie thing for me to ſay *No*, but by ſaying *No*, I might prejudice others, who hereafter being asked the ſame queſtion, if they did not anſwer *No*, it might be an Argument that they were guilty, if they did not deny it, as others before them had done.---Therefore I deſired that what proof could be brought againſt me, might be produced againſt me, and I would anſwer for my ſelf: But I deſired I might not be urged to anſwer *Ay* or *No*, to any thing, before ſome Witneſs or Argument came againſt me; for, I told them in ſuch Caſes, neither Law of God nor Man obliged any one (although he was guilty) to bear witneſs againſt himſelf without ſome proof were alledged againſt him, for, that was no leſs than to be his own Executioner.

The Judge anſwered there were Witneſſes would ſwear againſt me.

I anſwered, if Witneſſes could make out what they ſware of me, then my life was at the King's mercy: But in the mean time I told them I remained guiltleſs, though I did not anſwer them to their queſtions *Ay* or *No*, becauſe I told them that being my ſaying *No* in my own behalf would not be ſufficient teſtimony to acquit me, therefore there was no reaſon why any man ſhould be urged to ſay *Ay* to accuſe ones ſelf though he was guilty.

Upon this the Judge ſent me to Priſon again at *Worceſter*, where now I am, which Impriſonment, in theſe Times eſpecially, when none can ſend to their Friends, nor Friends come to them, is the beſt means to teach us how to put our confidence in God alone in all things; and then he will make his promiſe good, *That all things ſhall be added to us*, Luke 12. which *Chapter*, if every one would read, and make good uſe of, a Priſon would be better than a Palace; and a Confinement for Religion, and a good Conſcience-ſake, more pleaſant

ſant than all the liberties the World could afford. As for my own part, God give me his grace, and all faithful Chriſtians their prayers, I am happy enough; And as for others, I beſeech God that the evil example of thoſe that ſwear againſt their Conſciences, may not be Guides for the reſt to follow, nor their Deeds a Rule to their Actions. We all ought to follow the narrow way, though there be many difficulties in it: It's an eaſie thing to run the blind way of liberty, but God deliver us all from broad, ſweet ways. We know what *Job* ſaith of *Libertines, They lead their lives in the goods of this world, and in a moment they deſcend into Hell.* But, as our Saviour ſaith, *What doth it profit a man to gain the world, and loſe his ſoul?*

God gave *Job* a goodly increaſe for all the riches he took from him, and bleſt his latter end more than his beginning, and gave him an Hundred and forty years of flouriſhing life for his ſhort affliction, in which, his conſtancy and faith in God was tried; and our Saviour promiſeth an Hundred-fold to all that leave Goods, and every thing willingly for his ſake.--- Who well conſiders this, will be content to leave both Friends and Fortunes, and Freedom by Impriſonment, for their Faith and Religion-ſake, till ſuch time as it ſhall pleaſe God and the King (in obedience to whoſe Command they ſuffer) to releaſe them. And in the mean time they will have this comfort, That they give a Teſtimony they fear God, and honour the King; They fear God, becauſe they chooſe rather to ſuffer Perſecution, than ſwear againſt their Conſciences; They honor the King, becauſe they are willing to ſuffer the Penalties He commands, and yet remain faithful Subjects to Him, whom God long preſerve, with His Parliament and People, in all happineſs.

On Tueſday, April 15. 1679. *I came before Judge* Atkins *at* Worceſter, *to have my Cauſe tryed at the* Seſſions, *having been Committed five Months before to* Worceſter-Caſtle *by two Juſtices of the Peace, Sir* John Packinton, *and Mr.* Townſon, *becauſe I refuſed the Oaths of Supremacy and Allegiance, and therefore was ſuſpected to be a Jeſuitical Prieſt.*

The manner of my Tryal was as followeth.

Four Witneſſes were brought in againſt me; Three of them were forced by Warrant to come in, whether they would or no, from ſeveral Towns, and were forc'd to ſpeak all that they knew, had heard, or ſeen, concerning me; neither I, nor any of my Friends knowing, that any would be compelled ſo to do, before the time of my Tryal was come. The fourth Witneſs came of his own accord for Lucre ſake, who, the ſame day that I was firſt brought to *Worceſter* Priſon, offered himſelf to ſwear before the Mayor of the Town, that I was a Prieſt, before ever he came to ſee who I was.

The Teſtimony which he gave againſt me before the Judge, was this.

He ſwore he had been at Confeſſion with me, and that he had received the Sacrament at my hands about two years before at his Fathers houſe, whil'ſt he was a Catholique; and after he became a Proteſtant he ſaid I told him afterward he ſhould turn back from whence he had fallen, elſe he would be damned.

The other three Witneſſes that were forced to come in againſt me, when they came before the Grand Jury, and were urged to take their Oaths, to tell that which they never had known nor ſeen concerning my being a Prieſt, they all unanimouſly declared, That they had nothing to ſay againſt me, and that they were by violence forced to appear there, and therefore they ſaid they would never ſwear nor ſay any thing againſt me, for they knew nothing to accuſe me of: which when the Jury heard, they called for the Jaylor to take the Party that firſt denied to ſwear to Priſon, thinking by this violent way of proceeding ſo to affright them, that they ſhould ſay ſomething, out of which advantage ſhould be taken againſt me; which the better to effect, they made them

them first lay their hands on the Bible, and then kiss it, which they did. Then the Jury told them, that now they were to tell all the truth according as they were asked.---First they asked whether any of them had ever heard me read? One answered, yes, the Bible, and sometimes any other Book. Then they asked, Whether they had ever seen me pray? It was answered, yes. Then they asked what Cloaths I had on when I prayed? And whether I used to change my Cloaths when I came to pray? In these and other like questions they sifted them, to get out any thing that might do me hurt.

But how Charitable or Christian-like these Proceedings of the Jury were, let the World judge *Now*, as God will *Hereafter*; For, if this be a charitable way of proceeding among Christians, that our Neighbors should by such strange violence, as by Warrant and Oath be brought against their wills from any part of *England*, to swear whatever they have seen, heard, or known of their Neighbors, what horrid Confusions and *Odium's* must this make among all sorts of People both Friends and Foes? --- But I do not blame those three Witnesses, after they had been inconsiderately induced to lay their hands upon the Bible, and kist it; I suppose they judged themselves bound to say what they did.

After this, when the Jury had got out of them what they could, the four Witnesses and I were called before the Judge. The first Witness that came to swear against me, as the custom is, repeated his testimony over again before the Judge, and so did the other three that were forced; which when I heard how absurd and insignificant some of their testimonies were, I inconsiderately smiled, at which the Judge being offended, I humbly begged his Pardon, and told him I was sorry for it.---But forasmuch as laughing or smiling were passions of Nature, over which no man had a free course or power, I hoped and beseeched him not to impute it to me; he told me he would not be displeased at me for it. Then he asking me, whether I was guilty, or not guilty of my Accusations? and I answering, Not guilty, he bad me shew it, by answering for my self; I told him I was ready to do it; but told him first, I had an humble Petition to his Lordship, which was, that I desired a full and free liberty without hindrance to answer to every Objection, and plead for my self; I also desired he would reflect in my behalf, that as he was to be my Judge, so he was to be my Advocate. And forasmuch as all earthly Judges were to imitate the heavenly Judge, who as Advocate ten thousand times mitigates the severity of a Judge, whil'st his hand of mercy is infinitely stretched forth beyond the hand of judgment. And therefore I begged of his Lordship, that I might find the favor of an Advocate from him, rather than the rigor of a Judge, especially in those things which according to Law may be advantageous or disadvantageous to me, which I understanding not how to make the best use of them, desired his Lordship would vouchsafe to do it for me; which that the better he might be moved to do, I desired he would be pleased to consider that this my Life and Concerns were (in comparison of others greater) not so much considerable, I being but a private person, yet my *Little* was to me *Much*, because my *Little* was my *All*; and my Life to me were as much as *Cæsars* or *Solomons* were to them; and as great a gift from God to me, as theirs to them; and therefore God has laid as great an obligation on me to defend my self and my life, as he had on them for theirs, and also had given to every one a strict command not to impair or prejudice me in the least, no more than the greatest Potentate. Therefore being I was now brought before him in a Case, where the World as much as concerns me, lay at stake, and my Life, and my Credit, I did humbly beseech his Lordship to proceed accordingly with me, as I presumed according to his prudence and worth he would. He assented to what I petitioned, and did bid me speak for my self.

In answer therefore to the first voluntary Witness against me, I told his Lordship it was true, I had been at such a night at his Fathers house, and accordingly, as I was desired by him, I staid all night.---But as for this Witness, I was a stranger to him, and he to me, as he confest himself. Then the Judge asked him, Whether he knew me before or no? For he declared publickly, That he

never knew me, nor ſaw me before or ſince, till he ſaw me at *Worceſter*, and yet he ſaid the next morning he made his Confeſſion to me, and I gave him the Communion at Maſs as he ſuppoſed in my Chamber; but he ſaid that none of all the Family was preſent at that time, only he and I alone; whereupon I deſired the Judge to conſider what poſſible likelihood could be of the truth in this his affirmation, that I ſhould come to a houſe where I was acquainted with them all, Father, Mother, and Children, with all but this Witneſs, who as he declared knew me not, nor ever had ſeen me before, what likelihood is there I ſhould ſay Maſs before him alone, hear his Confeſſion, and give him the Sacrament, and ſo go away without any one of the Family (with whom I was ſo well acquainted) hearing, ſeeing, or knowing the leaſt of this that paſt between him and me.---I therefore deſired my Lord to ask him, Whether I ſpake of Confeſſion or Communion? or what I ſaid to him when I gave it him? or whether I told him I would give him the Sacrament? which when the Judge had asked him, he anſwered, That indeed I never had ſpoken to him either about Confeſſion or Communion to come to either; neither did he know what I ſaid to him, when I gave him Bread like a Wafer; but he of his own accord did deſire me to hear his Confeſſion, and give him the Wafer which he took.--- Whereupon the Judge asked how it came to paſs that he, never having known nor ſeen me before, nor I ſpoke with him about Confeſſion or Communion, how could he now tell who I was, or how could he deſire ſuch a thing of me who was a meer ſtranger to him, neither of us knowing any thing of one anothers condition; ſure, ſaid the Judge, we do not give the Communion on ſuch terms.---To which he anſwered, that his Father had told him, that if he would he might confeſs to me, and that I would give him the Communion.--- So although he had ſworn before, that none in the houſe was witneſs, or ſaw him confeſs or receive, yet rather than be confounded, he would bring his Father into confuſion, and accuſe him as guilty of being the cauſe of what he did, which might be the ruine of his Family.

But the Judge taking no notice of what he had accuſed his Father, ſpake to me, and told me, by this it might appear, That I had taken upon me what belonged to the Prieſts Office, by hearing his Confeſſion, and giving him the Wafer. To which I replied, that with his leave, I would make it appear, that all which this Witneſs had ſaid againſt me, did not at all prove me to be a Prieſt, or to have taken the office of a Prieſt upon me; for all he ſaid I had done, I might do it lawfully though no Prieſt, ſo might other men that never were nor would be Prieſts do the ſame, as many thouſands had done and did do through the world. He asked me how I could prove that? I anſwered, as to his Confeſſion he ſpoke of, in the nature he declared it, it was only an act of charity for me to do as I did, and every Chriſtians duty obliges every man to do the ſame that he ſaid I had done for him, and the ſame was practiſed by all Sects whatſoever, that never knew what belonged to Prieſthood; For, if our Neighbor have any thing that perplexed his mind, there is no better way to eaſe it, than by ſpeaking of it to any whom he ſuppoſed might know how to take away or mitigate his Grievances by counſel or advice; And therefore this Witneſs having underſtood ſomething from his Father, that might move him to confide in me, came of his own accord, as he ſaid he did, to impart his mind to me, and therefore I ſhould not have fulfilled Chriſtian duty, if I ſhould have ſlighted his trouble, and not have given him leave to eaſe his mind to me, and, in the beſt way I could, endeavor to aſſiſt him, and divert his trouble, though I was a ſtranger, being that he of his own accord, as he ſaid, came to me for that intent, and therefore I deſired the Judge to ask him, if it were otherwiſe than what I had told his Lordſhip?

The Judge replied that I went further; for, as he ſays, I gave him the Wafer or Communion. I anſwered, that ſuppoſe I had given him the Wafer or Communion (which whether I did or no I was not certain) yet according to his own word, this could no way prove that I gave him the Sacrament; for, let him ſpeak if I told him it was ſo; or let him declare if I ſaid any thing to him concerning the Communion, or what I ſaid; he could not ſay I did, only I

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gave him ſomething; therefore I told the Judge, that if he pleaſed to give me leave, I would tell his Lordſhip what practice ever had been, and is conſtantly uſed in the *Catholick Church* throughout the world, in giving hollowed bread or water, which is nothing belonging to the *Communion* or Sacrament; for, I told my Lord, as there was holy water kept in all private houſes, as well as in the Chapels, and places of Prayer, ſo there was alſo holy bread, and ſometimes of the ſame nature as the Wafer or the *Communion*, and of this as well as of the other ſort of bread, was on *Sundays*, and other certain daies, not conſecrated as the *Communion*, but only bleſſed as holy water by the word and prayer, and ſo diſtributed to men, women, and little children, of two or three years old; and ſuch like hallowed bread thouſands of men, women and children, take, and may carry about them, and keep in their houſes, and eat it at any time, and give it when, and to whom they would, to children, or others; and for my part, I have many times in my life taken it from others at any time; when I had it, or was in any private houſe where I found it, I have taken it to eat my ſelf, and given it to any man, woman, or child, ſometime they deſiring it, ſometime of my own accord I gave it, and ſo poſſibly I have given it to the man that witneſſeth here againſt me; and if he know the contrary, but that it was as I ſaid, I deſire that he would ſpeak: But he had nothing to ſay of me to the contrary.

I appealed to my Lord to judge whether this teſtimony, or any other teſtimony this Witneſs brought againſt me, were of any force or value to make me guilty in this matter, which no waies could be made out againſt me.

I proceeded therefore to anſwer his third Accuſation againſt me, which was, that I ſhould have told him, that if he did not return to the Faith from whence he had fallen, he would be damned. To this my Anſwer to my Lord was, That I had all my life time been ſo fearful of ſuch raſh Judgment, that I do declare it in the preſence of God, as I did before him, that I had rather dye, than preſume to pronounce the ſentence of damnation againſt any man; but I told his Lordſhip, that if he pleaſed to give me leave, I would relate what I had ſaid to him, and others, upon the like occaſion, which the Judge being willing to hear, I told him, that I being at this man's Mother-in-law's houſe, who was of no Religion, no more than this Witneſs, and the Mother deſiring to hear what *Catholicks* held, and the reaſons for which we believe ſuch points of Faith, I told her what we held, and ſhewed her the proofs for what we held in her own Bible, and when ſhe made any difficulty whether ſuch texts of Scripture were to be underſtood as we underſtood them, or in any other ſenſe, I ſhewed her out of the Proteſtant Practice of Piety, and out of the Proteſtant *Common* Prayer-Book, that not only *Catholicks*, but all Proteſtants underſtood them in ſuch a ſenſe; and ſhe having thoſe Books by her, I turned thoſe places to her to read in her own Books, and ſo ſhe did, and yet neither the Bible, nor *Common* Prayer-Books, nor Practice of Piety, could ſatisfie, or make her believe; whereupon I told her, that if ſhe were a *Chriſtian*, ſhe muſt believe ſomething; for, as ſhe believed, ſo ſhe ſhould be ſaved: --- I told her alſo what the Bible declared to her, That without Faith it was impoſſible to pleaſe God, and I bad her conſider the text that ſaith, Whatſoever is not of Faith is ſin; as alſo the text that ſaith, The *juſt* man liveth by Faith, and deſired her to read thoſe words of our Saviour, where he ſaith, He that believeth ſhall be ſaved, but he that believeth not ſhall be damned; which ſhe did read; and this Witneſs being then preſent, and I ſaying the ſame then before him, I ſuppoſe, from this text, he accuſed me that I ſhould ſay, he would be damned, becauſe I repeated, and ſhewed them our Saviour's words, as they appear in that place of Scripture.

I having thus anſwered all the teſtimonies this Witneſs could bring in againſt me, I referred my ſelf to his Lordſhip, and all the Bench, to judge whether any thing this Witneſs had ſaid againſt me, would make me guilty: The judge ſaid but little to it, but called for the next witneſs (who was Father to this firſt) who was ſo much grieved at the proceedings of his ungracious Son, that he could not forbear to ſhed tears all the time that his Son produced ſuch accuſations againſt me; ſo that he appeared more witneſs againſt his Son's

ungodlineſs, than a Witneſs againſt me: Yet the Judge asked him many queſtions, whether he had ever heard, ſeen, or known any ſuch or ſuch things of or from me: To all which queſtions he anſwered, No, he knew nothing againſt me; ſo that the Judge ſeeing he ſhewed ſo much kindneſs, he asked him what he was? He anſwered, a Catholick; whereupon the Judge bade him go away, ſaying, He was too much my friend, and therefore he would not accept of him as a witneſs, but called the third. This witneſs was an old man, and very deaf, who was forced to come againſt me by a warrant, ſwore againſt his will: The Judge asked him ſeveral queſtions, whether he heard me ſay any prayers; he anſwered, yes, but he could not well underſtand or hear what they were, becauſe he was ſo deaf; he asked them whether they were Engliſh or Latin? he anſwered, he could not well tell, he thought it was both; and, I think, it might be neither, for ought he could hear, he was ſo very deaf: Then he asked him what cloaths I had on? he anſwered, he could not well tell; I had ſomething on that was white, a Surplice he thought; and the Judge was willing to ſuppoſe this to be a Prieſts habit at Maſs, or when he gave the Sacrament; but I told his Lordſhip, that this could be no proof of any ſuch matter, becauſe, all over the world, among Catholicks, ſuch Garments were worn by thouſands in time of prayer, who never were, nor will be Prieſts, as is well known to thoſe that have been Travellers: And I told his Lordſhip, that if he pleaſed to call for them, there may be ſeveral Travellers, of ſeveral Sects and Opinions preſent in the Hall, that would be ſufficient witneſſes as well of this, as of the holy bread and water, which the other witneſs as well as this old man ſaid I had given them, which they ſuppoſe to be the Sacrament; but the Judge would call for none, but called for the fourth witneſs.--- This witneſs was a young woman, who was alſo by violence forc'd to come and ſwear what ſhe had heard, ſeen or known concerning me about the matter in queſtion. The Judge asked her whether I had taught her any thing, whether ſhe had been at Confeſſion or Communion, what I ſaid to her, what pennance I gave her; and he asked alſo the like queſtions of the old man, the former witneſs, to all which they were both very unwilling to anſwer; for which ſome of the rude people curſt the old man for an old doting fellow, and were as much vexed at the young woman, becauſe ſhe was ſo dejected, that ſhe could not ſpeak, but lookt like one that was half dead, as ſome of the people ſaid in anger ſhe was ſo. The Judge perceiving in what condition ſhe was, ſaid aloud, what men are theſe Prieſts that have ſuch power over people, that they are not able to ſpeak againſt them; he therefore bid them remember they were in the preſence of God, and were bound in conſcience to ſpeak the truth of what they had heard or ſeen; ſo at laſt they owned that I had read in the Bible, and other Books to them, and that they had confeſt what troubled them, and had received ſomething like a Wafer from me, and that they had believed what I read to them; yet they both declared publickly, that I did not bid them come to Confeſſion, or take the Wafer or Bread; and when they took it, that I did not tell them it was the Sacrament, neither did they know whether it was or no: By all which it appeared according to the letter of the Law, and in conſcience, that none of theſe teſtimonies were of ſufficient force to make me guilty. A mans life is not to be taken away upon ſurmiſes, or poſſibilities, that this might be the Communion, as well as other holy Bread. For, the Law requires, that it muſt be proved that there was an Adminiſtration of the Sacrament by one that had taken Orders from a Foreign Power; of taking Orders there was not the leaſt Accuſation mentioned againſt me by any of the witneſſes, much leſs could it be proved, no not ſo much that I pretended to give the Sacrament any more than it might be holy water, or holy bread, as I deſired my Lord to conſider; neither was it the wearing of a *Surplice* that could prove I ſaid Maſs; for Prieſts never wear *Surplices* at Maſs: And if a mans wearing a *Surplice* at prayer, prove him a Prieſt, then all the *Singing-Boys* in every Proteſtant Cathedral Church, and in all other Churches in Chriſtendom, all thoſe Boys, though but often or twelve years of age, muſt be by conſequence all Popiſh Prieſts; and all Jews who conſtantly in their Synagogues put on a white Garment like a Surplice, as I

and

and all Travellers have ſeen them do when we have gone to ſee them pray: At theſe Jews muſt be Romiſh Prieſts: --- Out of all which it evidently appears, that none of theſe teſtimonies the witneſſes brought againſt me, were any way concluding according to Juſtice to make me guilty of being a Prieſt.

As for my reading the Bible to them, or in ſatisfying them in what they doubted, or bidding them ſay their prayers, and particularly the Lord's Prayer, which the laſt two witneſſes told the Judge I had done, and the like (he fearing to anſwer to all the queſtions he asked them) To theſe I anſwered, that I own I had done ſo; whereupon the Judge ſaid, that out of this it appeared, that I had taken upon me the Prieſts Office. I told him, that with his leave I would ſhew how it did no ways follow; for, out of this it only followed, that I had done the duty of a good Chriſtian, and every man in the like circumſtances is bound as a Chriſtian to do the like that I had done: I told him, that they, doubting of ſuch things, and deſiring me to ſhew them if ſuch places were in the Bible, or not, and deſiring to know what I did believe of thoſe points, and the reaſons why I believed them, I turned to ſuch places in the Bible, and read it to them, and bid them read the ſame themſelves, which they did, and ſo were ſatisfied. And I told my Lord, for what I had done, I had the Scripture warrant, and Scripture command alſo to do it, and ſo had every Chriſtian command to do the like; for the Scripture commands all to be redy to give an anſwer to every man concerning the reaſon of the hope which is within us, and this I had done to them, or to any other that had asked me as they did. But I told my Lord withal, that I knowing the Statute of perſwaſion, had alwaies ſo much regard to that, when any would diſcourſe with me concerning my Faith, or theirs, I told them, that (being there was ſuch a Statute as the Statute of perſwaſion) though I was bound to give them an account of my Faith and Hope, if for conſcience ſake they asked me, yet I told them I would not incur the penalty of that Statute by uſing any force or perſwaſion againſt their conſciences; for violent forcing of conſciences was againſt the Law of God; yet I told them what I did believe, and ſhewed them the places of Scripture on which my Faith was grounded, according as they deſired me to do for them, and then I would leave it to God and their own conſciences; and if they did not believe thoſe texts, I had no more to ſay to them; and if they did believe them, they beſt knew before God and their conſciences what they had to do; ſo that it was not my perſwaſion, but God and their ſouls ſalvation that was to determine them in the belief of what they read in the Bible: And I bade them bear witneſs that I told them thus, if in caſe we ſhould ever be called in queſtion before any Judge; and thus I have diſcourſed, as ſeveral would bear witneſs for me. I told his Lordſhip this was true, and ſo did thoſe witneſſes; for, they declared publickly what I ſaid was true, whereupon I did appeal to my Lord, if I was not innocent in this point; and as for my bidding them ſay their prayers, or when they deſired to eaſe their minds by declaring what troubled them, I deſired to clear my ſelf by asking my Lord, with his leave, what Nation or Sect in the world ought not, and did not counſel and wiſh their Neighbours in their troubles to eaſe themſelves by prayer to God; and much more every good Chriſtian ought, when he underſtood that his Brother had acted the Prodigal Son, offended his Heavenly Father, and therefore was troubled in conſcience, ought, I ſay, to perſwade him to return by repentance, and beg mercy of our Father which is in Heaven: I having done no more but this, have only done a pious Chriſtian duty to my Neighbours, which any man, though no Prieſt, may and ought to do the ſame. I having pleaded theſe things for my ſelf, the Judge was pleaſed to tell me, I had a nimble tongue, and wit, and that by thoſe diſcourſes I ſtrove to make the Jury attend more to my pleading for my ſelf, than to the witneſſes Arguments againſt me: To which I replied, I ſpoke nothing but truth, which I ought to do to defend my ſelf againſt my enemies, therefore I hoped his Lordſhip would not be offended: But if I have exceeded (as his Lordſhip ſaid I did) becauſe I hindered him from ſpeaking, I humbly craved his pardon, & hoped I ſhould obtain it, being my

Concerns and Reaſons to plead, as I did, were of no leſs conſequence than Life and Death.

But for all this the Judge told the Jury, that they were to conſider the Accuſations of the Witneſſes againſt me, as having done ſuch and ſuch things which Prieſts uſe to do; neither was it neceſſary that the Witneſſes ſhould prove me to have taken Orders from Foreign Power, and ſo to prove me poſitively to be a Prieſt; For, that (they not having ſeen me take Orders) they could not do, but it was ſufficient they had ſeen me do ſuch things, by which it might be preſumed it was ſo. Whereupon I anſwered, That there was never a Proof yet alledged, that did or could make that appear, or be ſufficient to conclude me to be ſo, and therefore I was no more guilty than many thouſands, of whom all theſe things alledged againſt me might be verifi'd, who never were nor would be Prieſts, as I had ſufficiently ſhewed, why therefore ſhould they be thought ſufficient to conclude againſt me. I therefore deſired the Judge, before he ſent out the Jury, he would give me leave to ſpeak a word or two to them. He anſwered *No*, he would not. I then deſired his Lordſhip would give me leave to ſpeak again to him before them, ere they went out; to which he aſſented: I therefore deſired his Lordſhip to give me leave to ask this queſtion of him, which the Jury might hear.---*Suppoſe all the Proofs which had been by all the Witneſſes brought againſt me, were to be alledged againſt the Jury, or ſome of them, ſo that if the Arguments were judged by them to be of force or concluding, ſome of thoſe of the Jury ſhould loſe part of their Eſtates and Credit, and being in ſome danger of their lives, who of all the Jury on whom this peril were like to fall, would judge thoſe Arguments alledged againſt me, ſufficient to condemn them to the loſs of part of their Eſtates, or part of their Credit with ſome danger of their Lives? I therefore deſired it might be conſidered, that my* All *lay at ſtake, all my Concerns in the World; Credit and Life not only in ſome danger, but certainly to be Condemned, if thoſe Arguments brought in by them againſt me ſhould be judged to be of force. Therefore I deſired they would deal by me as if it were their own caſe, according as I had propoſed it to them, and ſo I ſhould give no further trouble in ſpeaking, being it was not judged fit I ſhould ſay any more (as I had deſired) to the Jury.*

I had only one Favor more to beg of the Judge before they went out, which was, that his Lordſhip would read a Paper before them which I had ready, whereby I could prove, that the firſt and chiefeſt VVitneſs againſt me, which was *Rogers*, ought not in juſtice to be admitted as a competent VVitneſs againſt me, as the VVriting I offered the Judge would ſhew; which VVriting I gave to the Judge, and he read it over privately to himſelf, and ſeeing the hand of him that wrote it at the bottom, who offered to ſwear for me againſt *Rogers*, the Judge asked where this VVitneſs for me was, and why I had him not ready? I anſwered he was hard by in the Priſon for Debt, if he pleaſed to ſend for him; but the Judge would not ſend for him. I then deſired the Judge that at leaſt I, or any elſe here preſent, might read my Paper publickly, that all might know it was true, that I had ſuch a ſufficient VVitneſs for me againſt *Rogers*; but the Judge neither would let me, nor any elſe read it openly, but however I made bold to tell publickly all the Contents of the Paper, which were word for word as the VVitneſs wrote it with his own hand and uame at the bottom; thus---

Memorandum, *That upon the* 12*th of* December *laſt paſt, or thereabouts, came three men to the Caſtle of* VVorceſter, *and as they came up the ſtairs,* Rogers *deſires one of them to call for one Mr.* Johnſon, *and ſee if he would anſwer to that name or not; and entring into the Room, he asked where was Mr.* Johnſon, *and which was he, though he was at that time preſent in the Room, and none elſe but one man and my ſelf drinking at the door, and in my Conſcience knew him not.*

In witneſs to this I'll lay down my Oath. Henry Holland.

By

By this it may appear, that if the Judge would let my Witneſs appear to have ſworn, I might have caſt *Rogers*, the chief Witneſs againſt me; and why it was not granted, let all that hear it judge. However, I ſtill continued to plead, that all Proofs alledged againſt me were inſufficient, which I can make appear even in the Judge's own opinion, though I did not tell him ſo; For you muſt know, that before in his Circuit, though Witneſſes ſwore againſt a Gentleman (whom they would have proved a Prieſt) that they ſaw him marry People and Baptize, which are the Actions of a Prieſt, yet the Judge declared, that becauſe theſe Actions might be done by ſuch as were no Prieſts, as well as by Prieſts, as it appeared, becauſe Juſtices of the Peace married People in *Cromwel's* time, and any Man or Woman might at ſome times Chriſten Children; therefore ſuch common Actions, as he declared, could not prove the accuſed Gentleman to be a Prieſt for doing them, and thereupon the Judge freed him.

Whereupon I infer, That all the Actions the Witneſſes ſware they ſaw me do, as wearing a Surplice, giving the Wafer, exhorting to Prayer, ſhewing Points out of the Bible, hearing others Grievances, which they of themſelves declared to me, and the like, being theſe are things done as well by thoſe that were no Prieſts, as by Prieſts; according to the Judge's own opinion, theſe Actions ought not to have been judged ſufficient Proofs againſt me, no more than ſuch Actions were judged ſufficient againſt other Gentlemen; although I did not alledge this to the Judge, yet it was ſufficient he knew it, and might, if he had pleaſed, done with me accordingly, though he did not, but ſending the Jury out, ſent me from the Bar.

I being afterward called again to the Bar, and it being declared unto me, that the Jury had found me guilty, the Bill was read againſt me; and then I was asked what I had to ſay for my ſelf, why I ſhould not dye, that I might ſpeak before the Sentence of Death paſt againſt me. To which I anſwered, I only deſired to know for what I was to dye; for I have ſhewed that all things alledged againſt me heretofore, were inſufficient to prove me a Prieſt, or take away my Life.

The Judge anſwered, That the Jury had found me guilty, and that now there was no more to be ſaid concerning the Proof, but that I was to be Condemned as a Prieſt.

To which I replied, That though the Jury had found me Guilty, yet I was ſtill Innocent from any guilt of Death, and with his Lordſhips permiſſion I would prove it. He asked me how? I anſwered, thus; I had not been out of *England*, to take any Orders from Foreign Power ſince the King's Reſtauration to His Crown, neither had I any opportunity to take any Orders in *England*; therefore if I were a Prieſt, I was ſo before His Majeſty came into *England*: But whatever I had done before the King came into *England*, cannot make me now Guilty, ſuppoſing I had tranſgreſſed the Law before, becauſe His Majeſty before His Return, put out ſeveral Proclamations, that none ſhould ever be troubled for their Religion, or Conſcience-ſake; and ſince His coming into *England*, He had done the ſame by ſeveral Proclamations: and what was yet more, not long ſince, had ſet forth His Declaration, that every one ſhould freely practiſe his own Religion of what Sect or Perſuaſion ſoever, which Declaration, if I were a Prieſt, I might ſafely relie on, as well as all others. To which the Judge replied, Where had I the Seal to that Declaration? I anſwered, I never queſtioned but that a Subject might take his King's Word declared in His Publick Proclamation without His Seal. The Judge anſwered, However if I were a Prieſt now in *England*, I was guilty. I replied, That ſuppoſing I had formerly taken Orders before the King came to *England*, I could not altogether degrade my ſelf, or be otherwiſe now, than what I was ordained then; therefore if I were a Prieſt, I cannot now be guilty for it, becauſe all that ever was done before the King's Reſtauration, in what reſpect ſoever, was all forgiven and blotted out by the King's General Pardon to all Subjects, even to thoſe who had a hand in the death of His Royal Father, and ſo the Catholicks for their Religion were not excluded out of the General Pardon; wherefore I told his Lordſhip I was not guilty.

Where-

Whereupon he told me I was guilty, and presumed far to plead so resolutely, and with such confidence before him and all the Bench.

I craved his pardon for my Fault, but desired his Lordship to consider, that I was bid speak if I had any thing to say for my self, before the Sentence of Death past against me, and therefore I had reason to plead home, since this was the last time I was like to speak for my life in this world, which I hope his Lordship and the Bench would consider; but if notwithstanding so many Proclamations, Grants for Liberty of Conscience, and His Majesty's General Pardon to all who had rely'd on them, if all this would not secure me, but my believing those things had caused me to err, and my Error must cause me to lose my Life, I had no more to say.

So the Judge sate down, and pronounced against me the sentence of Death, That I should be Drawn, Hanged, and Quartered, Disbowelled, my Intrals burnt, my Head cut off, my Body to be cut in four quarters, and my quarters to be at the King's disposal.

Which Sentence being pronounced, I bowed, and said aloud, *Thanks be to God, God save the King; and I beseech God to bless your Lordship, and all this Honourable Bench.*

The Judge replied, You have spoken very well, I do not intend you shall dye, at least not for the present, until I know the King's further pleasure.

I was not, I thank God for it, troubled with any disturbing thoughts either against the Judge for his Sentence, nor the Jury that gave in such a Verdict, nor against any of the Witnesses; For I was then of the same mind, as by God's grace I ever shall be, esteeming them all the best Friends to me in all they did or said that ever I had in my life, or ever shall have, except upon the like occasion. And I was, I thank God, so present with my self, whil'st the Judge pronounced the Sentence to deliver me to Death, that without any concern for any thing in this world, I did actually at the same time offer my self and the world to God.

After the Judge was gone from the Bench to the other end of the Hall, I stayed with the Keeper in the Hall, where several Protestant Gentlemen, and others, who had heard my Tryal, came to me, though Strangers, and told me how sorry they were for me. To whom, with thanks, I replied, that I was troubled they should grieve for me, or my condition, who was joyful for it my self; for I told them I had professed this Faith and Religion all my life-time, which I was as sure to be true, as I was sure of the truth of God's Word on which it was grounded, and therefore in it I deposed my Soul, and Eternal Life and Happiness; and therefore should I fear to lose my temporal life for this Faith, whereon my Eternal life depends, I were worse than an Infidel; and whosoever should prefer the life of their Bodies before their Faith, their Religion, or Conscience, they were worse than Heathens. For my own part I told them, I was as ready by God's grace to dye to morrow, as I had been to receive the Sentence of Death to day, and as willingly as if I had a Grant of the greatest Dukedom: So we sate talking half an hour, and I returned to the Prison, there to remain, as long as it pleased God and the King, whom God long preserve in all happiness.

There was another Objection which I forgot to put in, until I had finished the former Writing, and it was an Objection which the Judge was pleased to put against me himself, and it was that I had changed my name, and went in several places by several names.

To which I answered, the reason was, Because in *Cromwel's* time, in the great Troubles, our Family suffered much, my Father was imprisoned, and a Fellow-Prisoner with Sir *Thomas Ashton*, both confined together, which Sir *Thomas* is now one of His Majesties Admirals of the Fleet. And for my own part, I going Beyond Sea to Travel, I changed my name; and then coming into *England* again, before the King's Restauration, I was glad to conceal my self, and go by several names, as many others of the King's Loyal Subjects did, the better

ter to be able to do His Majeſty the beſt ſervice I could, which, according to my ſmall ability, I did endeavor both before and ſince the King came into *England*, like a dutiful Subject, and like the reſt of our Family, who all endeavored to ſerve His Majeſty: For I have two Brothers ſerved Him, the one a Voluntier at Sea in Sir *William Reeve*'s Ship, which Sir *William* was killed in the laſt Engagement with the *Dutch*; and the other Brother had a Command under his Royal Highneſs the Duke of *York* at Land: therefore I hope the changing of my name on ſuch an occaſion as I did, could not be imputed as a guilt upon me, nor ſpeak me other than a dutiful Subject; which I could have made further appear before the Bench, but I did not judge it convenient to ſay any more to the Judge there in publick. But before his Lordſhip went out of *Worceſter*, I preſented him with a Petition, to acquaint his Lordſhip, that I having had the honour to kiſs His Majeſties Hand, before His Reſtauration, in the *Low-Countries*; as alſo I have had the honour to be one of thoſe whom His Majeſty was pleaſed to grace with being entertained by us, His then beſt Subjects; His Majeſty was pleaſed to make us a Gracious Promiſe, that when it ſhould pleaſe God to reſtore Him to His Crown, we ſhould not live ſo in Baniſhment as then we did. Of this in my Petition I did acquaint the Judge, and beſeeched him that he would be pleaſed, by declaring this to the King, to endeavor to obtain ſome gracious Favor from His Majeſty for me, my condition now being ſuch, that I could never have greater need to be Partaker of His gracious Promiſe and Clemency.

The Judge promiſed me he would make an Addreſs to His Majeſty for me in this behalf, which whether he hath done or no, I wiſh ſome body may put him in mind to do it for me. I do not here mention the place where in particular, nor the other perſons to whom His Majeſty made that Promiſe, but if you remember, you know I did tell you, with ſeveral other particular circumſtances, which I need not here make any further mention of.

THE
Last SPEECH
OF

Mr. *Francis Johnson* Priest, of the Order of *St. Francis*, who was Executed (as a PRIEST onely) at *Worcester*, upon the 22d of *August*, Anno Dom: 1679. Which he spake, for the most part, upon the Ladder, immediately before his Execution, (but being interrupted) and that which he did speak, being taken by an unskilful Scribe, was Printed by the halves, and so imperfect, that it was in some places Nonsense. To correct that Abuse, this which he ~~left (written with his own Hand)~~ Did Speake is publish'd by a Friend.

ALmighty God, out of his infinite Goodness to this World, through the merits of his Son Christ Jesus, ordained or made choice of three Virtues whereby we must walk, which are these, viz. *Faith, Hope, and Charity. First, by virtue of Faith, we are to believe all things that are done in this World; Secondly, by virtue of Hope, we are to believe and hope for all things in another World. And the reason why Christians do believe this Hope, is to bring and conduct them to salvation in the other World. And if we hope in God, we cannot but believe God; for with the mouth Confession is made, but with the heart (and through Faith) we must believe unto salvation; so that Faith is not to be trodden under foot, or to be hid under a bushel, but to be set upon a candlestick,* Luke 12. Whosoever doth confess me before men, him will I confess before the Angels of God; *And therefore all are bound to believe that there is but one Faith; and if but one Faith, then but one Christian Faith. There is but one Faith, one Lord, one Baptism; if it be so, how can this stand with so many Sectaries as there are? If there be but one Faith, how can this be?*

I believe the Creed of St. Athanasius, (*which is in your Common-Prayer Book*) *there it is said,* That whosoever will be saved, 'tis necessary before all things that he hold the Catholick Faith; and that if he keep not that Faith whole and undefiled, he shall perish everlastingly. *And as St.* James *saith, Jam.* 2. 10. He that keepeth the whole Law, and yet offendeth in one point, is guilty of all; *so they that believe, must be all of the same Faith. And that this ought to be done, I appeal to all the Saints that are gone before, of whom it is said,* That their Faith was such, as by it they stopt the mouths of Lyons, they turned the edge of the Sword, and caused the Fire to cease that it should not burn; so they were oppressed, they wandered about in Sheeps-cloathing and Goats-cloathing, *Heb.* 11. *Therefore I say there must be an unity of Faith.*

I desire all Catholiques to consider this, That it is better to be reviled by man now in this World, than be reviled by God in the World to come. Mat. 16. *it is said,* The Catholique Church is built upon a Rock. *And* Mat. 18. He who will not believe the Church, let him be as a Heathen and Publican.

This Faith must be establisht so in every one, because Christ said, He would send the Holy Ghost, and he will shew us (or them) what to do. *This is the Rule of Faith: This Faith was publisht at* Rome. *And St.* Paul *writing to the Christians there, rejoyceth that their Faith was renowned in the whole World.* Go

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ye therefore, Baptizing all Nations in the Name of the Father. *And this is the Faith I confeſs and believe in, and which I dye for.*

I come now to ſpeak of the ſecond Virtue, which is Hope. I hope I ſhall have ſuch Reward, that neither eye hath ſeen, nor ear heard, nor can it enter into the heart of man to conceive. *Thoſe that have Hope, ſhall be as Mount* Sion, *that ſhall not be removed; Thoſe that have firm Hope, there's nothing can diſturb them; as* David *ſaith,* God is round about thoſe that do hope in him, as the Mountains are round about *Hieruſalem.*

I come to the third Virtue, and that is Charity. It's true, now this Body of mine in this ſhipwrack is full of ſin, but when that ſhipwrack is over, I ſhall come to inherit that Rock that ſhall never fail. Now welcome ſhipwrack that makes the Body ſuffer, but brings the Soul to that Haven which is joyful.

Now many there be that talk much of Charity, few underſtand it, and fewer that practiſe it. This is the greateſt Virtue, 1 Cor. 13. Though ye ſpeak with tongues of Men and Angels, and have not Charity, it availeth nothing. *So then we ought to have Love and Charity, or elſe it prevaileth nothing.*

'Tis expected I ſhould ſay ſomething of the Plot. As to this, I ſhall declare two Points of my Faith.

Firſt, I believe that all are bound to obey the King's Laws.

Secondly, I do declare, That thoſe that do break the Law in word, or any action, or that do act any thing againſt His Majeſties Life, that is a Sin unto damnation, as much as it was a Sin in Judas *to betray Chriſt.*

An Oath is a taking God to witneſs, and is as much as if he took his Life and Juſtice to ſtake. So that he who takes a falſe Oath, is guilty of deſtroying the Life of God and his Juſtice, and of his own Damnation. And if I were but guilty of this, I do declare, That all the Sin of Damnation would fall upon me, becauſe I denied the Truth, and ſo ſtruck at God by my Sin, in denying the Truth; that's one Damnation.

A ſecond Damnation is, That if any man know of an Evil againſt His Majeſty, His Kingdom and Nation, and to hide and not diſcover it, he ſhall anſwer for thoſe miſchiefs that come thereby; ſo that a man would have made and committed as many Sins, as there be men in England *that had ſuffered.*

A third Damnation, is to dye in this Lye and with this Perjury in his mouth; whereby he loſes Heaven, and all its enjoyments, and dies in greater Sins than the Devils themſelves.

Fourthly, I ſhould have been guilty of my own Death; For that Judge Atkins *offered me my Life if I would confeſs what I knew of the Plot, which had I known, and not diſcovered, would have made me the curſe of my own Death, which would have been a fourth Damnation.*

I would have ſaid more, but that I gave my Speech to a Friend to be Printed.

Mr. Sheriff. I pray Sir ſpeak on what you have to ſay, and none ſhall interrupt you.

Mr. Johnſon. *Now I have no more to do but to make my Addreſs to Almighty God, with all the powers of my Soul, that I may have his mercy and pardon of my Sins; And therefore I beg that all Catholiques who join in union of this ſame Faith, would make an addreſs unto God for me, that we may receive pardon for our Sins.-I have nothing now but wiſhes left.-I wiſh I may imitate* David *in his Repentance, and* that my eyes may run down with tears, becauſe I have not kept God's Law. *I wiſh with the Prophet* Jeremiah, That Rivers of waters may fall from my eyes, by reaſon of ſin, *Lam.* 3. 48.

But Tears will not be proper for me at this time; I have kept my ſelf from them, leſt by ſhedding Tears, ſome might ſay I was unwilling to dye, or feared Death: But inſtead of Tears, I offer all the Blood in my veins, and I wiſh every drop were an Ocean, and I would offer it up to God. I wiſh I might become a man like David. *I wiſh I had* Mary Magdalens *penitential Tears; I wiſh I had her arms to embrace the feet of mercy. I wiſh I had all the graces of Saints and Angels, I would offer them all to God for the remiſſion of my ſin. This is my deſire, and this I wiſh for as much as is in me.*

I offer

I offer first my Life, and I beseech and desire of God to turn his Face from my Sins, but not from me. I offer up my Life in satisfaction for my Sins, and for the Catholick Cause. And I beg for those that be mine Enemies in this my Death, and I desire to have them forgiven, because I go to that world of happiness sooner than I should have gone. And I humbly beg Pardon from God and the world: And this I beg for the merits and mercy of Jesus Christ.

I beseech God to bless His Majesty, to give Him a long Life, and a happy Reign in this world, and in the world to come.

I beseech God to bless all my Benefactors, and all my Friends, and those that have been any way under my charge.

I beseech God to bless all Catholicks, and this Nation, and His Majesties Privy Council, and grant that they may Act no otherwise than what may be for the glory of God, who will bring to light and to judgment all both good and evil, Luke 12. *So I beseech God that he will give them grace to serve him.*

I beseech God to bless the Parliament that is now in Election, that they may determine nothing, but what they themselves do hope to be judged by at the last day.

I beseech God to bless all that suffer under this Persecution, and to turn this our Captivity into Joy; that they who now sowe in tears, may reap in joy.

I beseech God to accept the death of my Body, and to receive my Soul.

I have no more to say.

Mr. Sheriff. I give you no interruption; but only whereas you said, that you dyed for the Faith, that is not so, you do not dye for that, but because you, being His Majesties Subject, received Orders from the Church of *Rome* Beyond the Seas, and came again into *England*, contrary to the Law.

Mr. Johnson. *That was pardoned by the Kings Act of Grace.*

Mr. Sheriff. That Act pardoned onely Crimes committed before the making of it, but not those done since, as your continuance in *England* was.

Mr. Johnson. *I am sorry if I have given offence in any thing I have said; my reason for it was, because when I was sent for to the Judges upon Sunday night, Judge* Atkins *told me, I dyed not for being concerned in the Plot, but for being a Priest.*

Mr. Sheriff. No, but for your continuance in *England* against the Law (being a Priest.)

Mr. Johnson. *God receive my Soul.*

Mr. Sheriff. Sir, You may take your own time, and you shall have no interruption; Sir, will you be pleased to have your own time?

Taylor. Sir, pray give the Sign when you please to be turned off.

Mr. Johnson. *I will give you no Sign, do it when you will.*

And so he was Executed.

Mr. *Johnson* was of an Honourable Family (in *Norfolk*) born to an Estate of 500 *l. per Annum*, (All which he left for the sake of Religion) his third Brother now enjoys the Estate.

FINIS.

Mr. Johnſon's Speech

Which he deliver'd to his Friend to be Printed (as he mention'd at the place of Execution.)

ADVERTISEMENT.

Mr. Johnſons's *Tryal, and what he ſpoke at his Execution, being finiſht, there came to the Printers hands his Speech at large (of which his foregoing words are only the heads) as the Reader will ſee, and as Mr.* Johnſon *alſo mentions,* viz. *(I would have ſaid more, but that I gave my Speech to a Friend to be Printed) therefore his Friend has now faithfully publiſht it accordingly, being written by Mr.* Johnſon *himſelf, as followeth.*

GOD Almighty (honoured Friends) having been pleaſed of his infinite mercy through the merits of our Saviour Jeſus Chriſt, to beſtow on all Chriſtians the Theological vertues of Faith, Hope and Charity, by vertue of Faith all are to believe whatever God hath revealed to us in this world, & by hope all are to expect what he hath promiſed we ſhall receive in the world to come.

And becauſe, where God beſtows ſuch a Faith and Hope, it is in order to bring all to a true charity and love of him; for who can have Faith to believe an Infinite Goodneſs, in which he hopes, but he muſt love that Infinite Goodneſs in whom he hopes, which beſtows on him ſuch gifts? therefore all ought to honour God, and ſhew their love to him by a due profeſſion, and a due practice of this Faith, this Hope, and this Charity, otherwiſe they cannot be ſaved, becauſe, as St. *Paul* ſaith, *With the heart it is believed to righteouſneſs, but with the mouth confeſſion is made to ſalvation,* Rom. 10. Rom. 10.

For thoſe that will not ſhew their Faith, which is a light not to be hid under a buſhel, but to be ſet in a Candleſtick, to give light to all, ſuch can never have neither true Hope for themſelves, nor true Charity towards God, or their Neighbour, nor God to them, becauſe our Saviour ſaith, *Luke* 12. *He that confeſſeth me before men, him will the Son of man confeſs before the Angels of God; but he that denieth me before men* (as thoſe do that act or ſwear againſt their conſcience) *him will the Son of Man deny before the Angels of God.* Luk. 12.8.

And as all are bound to confeſs him, and his Faith; ſo likewiſe all are obliged to own and proteſs that this Faith can be but one only Faith, as we are taught, *Epheſ.* 4. where St. *Paul* declares, *There is one Lord, one Faith, one Baptiſm, one God, even as you are called,* ſaith he, *in one hope of your calling.* This being moſt true, let every rational Chriſtian, in his moſt retired thoughts, conſider how this Unity of Faith, and this Hope of our Calling can ſtand with ſuch multiplicity of Sects and Opinions, all ſo divers one againſt the other, with which the Nation now ſo abounds: For according to the Text, a man may as well ſay, there are diverſities of Gods, or diverſities of Chriſts, as that there are diverſities of Faiths, becauſe Faith is nothing but the truth of one God, which Truth or Faith he hath revealed, which none can alter. Epheſ. 4. 4, 5.

We are all therefore bound to believe alike, in one Faith, and in one holy Catholick Church, as our Creed teacheth us; we are all obliged to believe in one Catholick Faith, as the Creed of St. *Athanaſius* in the Proteſtant Common-Prayer-Book declares, ſaying, *Whoſoever will be ſaved, it is neceſſary before all things, that he believe in the Catholick Faith, which Faith, unleſs every one keep whole and undefiled, he ſhall without doubt periſh everlaſtingly*: All and every one are to keep this Faith whole, becauſe as it is writ, St. *Jam.* 2. *v.* 10. *Whoſoever keeps the whole Law, and yet offends in one point, is guilty of all.* Jam. 2. 10.

All are to keep the whole Faith, becauſe our Saviour ſaith, *Matth.* 16. 15. *Go ye into the world, and preach the Goſpel to every creature*: All are to believe alike the whole Faith of the Goſpel, elſe they ſhall periſh everlaſtingly; becauſe our Saviour ſaith in the ſame place, *v.* 16. *He that believes ſhall be ſaved, but he that believeth not ſhall be*

damned. We all must keep the Unity of Faith whole and undefiled, because our Saviour also saith, St. *Matth.* 5. 16. *Heaven and Earth shall pass, but one jot, or one tittle of the Law shall in no wise pass, till all be fulfilled*; as well the Law of Faith, as the Law of Works.

Mat. 5. 16.

In confirmation of this, I appeal to the Faith, and Works, and Sufferings of all the Saints from the beginning, who to keep their Faith whole and entire, have made such profession and practice of it, and confirm'd it by such works as are recorded in St. *Paul*, *Heb.* 11. where first he registers the Faith and Deeds of the Believers in particular, and then in general, of what they did and suffered by vertue of their Faith, as there you read; *By faith they stopt the mouths of Lions, extinguished the force of the fire, repelled the edge of the sword; they were racked, they were tryed by mockings and stripes; they were in chains and prisons, they were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they were so persecuted and impoverished, that they were fain to go about in Sheep-skins, and Goat-skins, needy, in distress, afflicted, wandring in deserts, in mountains, in dens, and caves of the Earth.*

Heb. 11.

Dear Catholicks now in your present persecution, think of this, and be willing to follow these examples, that you, as in the same place it followeth, being appointed, as they were, by the testimony of your Faith, may receive, ere long, those better things which God, as 'tis there writ, provides for you: Happy those that have this Faith, but thrice more happy those that suffer these persecutions for Faiths sake, because by this Faith, as St. *Paul* saith, *Gal.* 3. 11. the just man lives, and those that have not this Faith, are dead to God, because, as 'tis written, *Heb.* 11. 6. *Without faith 'tis impossible to please God*; and yet though we have this Faith, except we joyn, when God requires, our works of sufferings to this Faith, both we and our Faith are dead to God, because, as St. *James* saith, *chap.* 2. *ver.* 17. Faith is to be shewed by works, because *Faith without works is dead.* And he further shews us in his first *chap. v.* 25. 'tis the works make a man happy, although there can be no good work without a firm Faith in nothing doubting, as he saith, *ver.* 6.

Gal. 3. 11.
Heb. 11. 6.
Jam. 2. 17.
Jam. 1. 25.

Christian Faith is a firm, established, and an infallible Faith, because it is grounded upon a Rock, against which the gates of Hell shall not prevail, *Matth.* 16. *v.* 18. This Faith is firmly established by such Authority of God and his Church, that he that will not own the Authority, is as a Heathen and a Publican; God hath declared him so; and what the Church binds on Earth, God binds in Heaven. This Church and Faith is firmly established, because our Saviour hath promised, That the Holy Ghost, the Spirit of Truth should teach the Believers all Truth, remain with them for ever, shew them things to come to be believed, and should cause the Believers to remember all things which Christ had already taught, which you read in *John* 14. and 16. *chap.*

Mat. 18. 17.
John 14. 16.

This Faith is firmly established, because it was believed and published from the beginning, throughout the whole world, as St. *Paul* proclaims, *Romans* the first, where he speaks thus to all that be in *Rome*; *Beloved of God, called to be Saints; first I thank my God through Jesus Christ for you all, that your Faith is published throughout the whole world.* Finally, this Faith is established and infallibly confirmed, that it can never decay till the worlds end, because our Saviour hath promised to be with the Believers unto the worlds end, *Matth.* 28. 19, 20. *Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you alwaies even to the end of the world.* Thus much briefly concerning my Christian Faith in which I truly believe in all points infallible, and in confirmation of which one only Faith and Catholick Church, I will and do lay down my life; and whosoever will as he ought consider the Text that proves this Faith and Church of the Living God, to be the pillar and ground of Truth, as 'tis evident it is, 1 *Tim.* 3. 15. I question not but who I say considers this, will believe the same, our Faith being assisted by our second Divine Vertue, which is our Christian Hope.

Mat. 28. 19, 20.

This Hope is that Vertue which assures us, that for the reward of our Faith, and the profession and due practice of it, as we ought, there are those heavenly gifts laid up for the Christian Believers, which neither eye hath seen, nor ear hath heard, nor the heart of man can conceive or comprehend, as St. *Paul* declares: This Hope gives such confidence, that death cannot overcome it, because, as the Prophet saith, *Although he should kill me, yet I will hope in him.* Why then shall any fear to die for his Faith, having this Hope? 'Tis for want of making due reflection and use of this Hope that causes so many to be fearful to suffer, and makes them fly the field of persecution, and forsake the banners of their Christian Faith, that all ought to fight under, and

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would ſtill fight under, would they make uſe of the divine hope of Gods promiſes, which are ſuch, that as *David* ſaith, *Pſal.* 125. *That he that hopes or truſts in our Lord, ſhall be as Mount Sion, which cannot be removed, but remain for ever. As the Mountains,* ſaith God by the mouth of *David, are about* Jeruſalem, *ſo the Lord is round about his people*; that is, ſuch as will place their hope in him, as the Prophet did, and exhorts us to do the ſame, ſaying, *Pſal.* 130. 5, 6. *My ſoul hath hoped in our Lord; from the morning watch, even until night, let* Iſrael *hope in our Lord*; that is, from the beginning of the day of our life, till the night of death; as well in the morning of proſperity, as in the evening of adverſity: becauſe 'tis alſo writ, *God is my Hope for ever*; and whoſoever can truly ſay with *David*, Pſal. 31. 1. *In thee, O Lord, have I plac'd my Hope*, ſhall be aſſured of what there follows, *Not to be confounded for ever*, becauſe, as St. *Paul* ſaith, *Hope confoundeth not.* Pſal. 130. 5, 6.

There is a contrary Vice to this Virtue, a worldly Fear that brings all things to confuſion; it makes Worldlings ſwear, and forſwear, and perjure; For which Perjuries and Falſe Oaths, as the Prophet ſaith, *Judgment ſprings up as Hemlock in the Furrows of the Field.* And therefore Dr. *Thorndick*, in his Book *of juſt Weights and Meaſures*, ſaith, *That Coaction of Oaths is the crying Sin of this Nation, to call down the wrath of God upon the Kingdom.*

What better remedy than to ſecure our ſelves againſt all worldly Fears, and theſe enſuing Dangers, but by relying on the hope of future bleſſings, which God, if we fight and ſuffer for his ſake, hath promiſed. God is the God of Hoſts, and we fight under him, and if we truſt in him we are happy, as *David* ſaith, *Pſal.* 84. 5. *O Lord of Hoſts, bleſſed is the man that truſts in thee, in whom to hope is to be ſecured*; and therefore *David* alſo ſaith, *Pſal.* 91. *He ſhall cover thee with his feathers, and under his wing ſhalt thou hope*, eſpecially if we fight for our Faith; and therefore he adds in the ſame verſe, *His truth ſhall be thy ſhield and buckler*, if we will hope in him and his reward; For if we hope for our great wages, we ſhall eaſily undergo our little work: As for example, if we hope to drink of the torrent of pleaſure, as God hath promiſed we ſhall in his Kingdom, who will fear to taſte now of the Chalice of ſome ſmall Perſecution? If we hope hereafter to be numbered amongſt the Sons of God, as he hath promiſed we ſhall, and have our lot among the Saints, why ſhould we now fear to be reviled of men, or be reputed ignominious, as our Saviour and his Apoſtles were? If they have, ſo will they do you alſo; the Scholar is not above the Maſter, nor the Servant above his Lord. If they call'd the Maſter of the Family *Beelzebub*, ſo will they do his Servants; therefore we muſt with the Apoſtles rejoice, as you read in the *Acts* they did, *becauſe they were accounted worthy to ſuffer contumely and reproaches.* If contumely and reproach ſeem ſo hard for us to undergo now for a good Cauſe, as is our Conſcience before a few Enemies, what contumely muſt thoſe undergo who for now acting againſt their Conſcience, ſhall undergo at the great judgment before God, Angels, Saints, Devils, and all the Damn'd in Hell? if for our reproach now we hope that after a ſhort ſorrow, God will honour us ſo, as to wipe away with his own hand every tear from our eyes, as he promiſeth in the *Revelations* he will; and that henceforth *there ſhall be neither grief, nor labour, nor pain*, or the like; why ſhould any now grieve either to ſee himſelf or others ſuffer? It will not laſt, this Tempeſt will ſoon be over, and if now in this Storm the ſmall veſſel of my Body ſuffer ſhipwrack, or ſome others the like veſſels, if our Souls can but carry off our goods of Faith, Hope and Charity, all is very well; For as ſoon as the veſſels of our Bodies ſink, our Souls will come to ſhore at the Land of Promiſe, and we ſhall be ſecured in the Rock which is Chriſt, and ever remain ſafe in the eternal Hills, where neither winds nor waves of Perſecution can ever reach to aſſault us: then welcome ſhipwrack, that ſinks the veſſel of the Body, to bring the Paſſengers and their Goods ſo happily to the Haven, the Heaven of Bliſs.

Let us therefore weigh theſe things in a prudential Balance, and ſee which Scale is the heavieſt, of preſent Fears, or future Hopes; of preſent Sufferings, or future Glories. Let us remember our Saviours words to his Apoſtles, *You are thoſe that remained with me in my temptations or tryals*; for which, ſaid he, their reward was, he diſpoſed the Kingdom of Heaven to them; Partners in Sufferings, Partners in Glories: which if well conſidered, we ſhall ſay with St. *Paul, The ſufferings of this preſent time are not condign, or of equality to the future glory which ſhall be revealed in us*; and we ſhall with his joyful Spirit ſay, 2 *Cor.* 4 17. *Our light affliction, which is but for a moment, worketh in us a far more exceeding and eternal weight of glory.* 'Tis a happy weight that lifts both Sufferings and Sufferers up as high as Heaven, to eternal Crowns, of which

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we are all assured of as a reward for our Faith, if we will make good use of our Christian hope; which that we may the better do, let us endeavor to help our selves by the third and greatest Virtue that follows our Faith and Hope, which is Charity.

This is that greatest Virtue of which all sorts of Christians speak much, understand little, and practise less; though without the practice of it, 'tis in vain for any to pre-
1 Cor. 13. tend to have a saving Faith, or Hope; For as St. *Paul* saith, 1 *Cor.* 13. *Though he speak with the tongues of Men and Angels, and have not Charity, he is but as sounding brass*; and although he should know all Mysteries, and have Faith to remove Mountains; and though he should have such hope, understand for reward, *that he should give all to the Poor, and deliver his body to burn, and yet not have charity, it profiteth nothing. Charity*, as he saith, ver. 7. *suffereth all things, believeth all things, hopeth all things, beareth all things.*

Do all that pretend to Charity do thus? If to speak with the tongues of Angels without Charity be nothing but vanity, what Charity is there in those that speak with the tongues of Detraction, Scandal, Slander, False-witness and Perjuries against their Neighbors? If those that give all to the Poor may want Charity, so that all which they give profits them nothing, what Charity is there in those that take all from their Neighbors, to force them to forsake their Faith? If Alms profit nothing without Charity, can such Injuries profit Persecutors, that take all away against Charity? If a man may give his own Body to burn, and yet be cold in Charity, what Charity is there to kill others Bodies, take away their Lives with ignominy and violence, because they will not kill their own Souls, by acting against God and their Conscience? If Charity consists only in those that suffer all things, believe all things, hope all things, what Charity is there in those who will make their Neighbor suffer all things of Persecution, because they believe and hope according to their Conscience, and profess their Faith and Hope as they are bound before God upon their salvation so to do?

'Tis certain, that though men may pretend persecution of others for Gods sake, to reduce others to him, yet 'tis evident that for any Kingdom to persecute any, meerly for Conscience-sake, is against the Law of God; and therefore whil'st they would seem so zealously to keep the first Command, *of loving God above all*, and force others to conform to their opinions, they break the second Command, because *they do not love their Neighbor as themselves*, because they persecute them, and so they dash one Commandment against the other, and so crack both Commandments together: For wheresoever the second Command is broke, by not loving our Neighbor as our selves, the first is broke with it, because did they love God above all, they would do better by their Neighbor.

But I do not come here to beat down others pretence to Charity, but endeavour to advance Charity in my self and others; and the way to do this, is not to reckon what others have not done according to Charity, but to call to mind what others have done to raise Charity towards God and their Neighbors.

We read in Holy Writ, that *Moses* love was so to God and his Neighbor, that to repurchase a Peace and Charity 'twixt God and the People after they had offended, he desired that his own name should rather be blotted out of the Book of life, than that the Peoples names should not be put in, by obtaining Forgiveness; and therefore he saith to God, *Either spare the People, or blot me out of the Book which thou hast writ.*

How superlative a Motive is this, to move Christians to a perfect Charity towards their Neighbors; well may a Christian be willing to lay down his temporal life for good example sake, rather than offend God, and scandalize others by deserting his Faith; since others could be willing to hazard their eternal lives, to reduce their Neighbors to God by Charity.

The like examples of love to God and his Neighbors, we have in St. *Paul*, in his manifold expressions both towards God and men; first to God, as *Rom.* 8. where he
Rom. 8. makes this Proclamation, *Who shall*, saith he, *separate us from the Charity of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? As it is written, for thy sake we are kill'd all the day long, we are accounted as sheep to the slaughter.* He adds, *I am certain that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things present nor things to come, nor heigth, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

And for this Charity in order to his Neighbor, let what he suffered to serve them testifie, as he relates, 2 *Cor.* 11. by being in Labors and Stripes, in Prison, in Death, in

Scourg-

Scourgings, in Shipwracks, being day and night in the bottom of the Sea, in Perils, in Wearineſs, in Painfulneſs, in Hunger, in Thirſt, in Faſting, in Cold and Wearineſs, beſides what he ſuffered through his care of all Churches, *ver.* 28, 29. where he ſaith, *Who is weak, and I am not weak?* underſtand by compaſſion, as Fellow-ſufferer; *Who is ſcandalized, and I burn not?* underſtand by zeal. Let thoſe now conſider this, who never more rejoyce than now, when they ſee their paſſive Neighbors ſcandalized, and were never better content in their own apprehenſions than now, when they behold us ſuffering, though before God we are innocent. Were St. *Paul* on earth again, he would rather give himſelf for others, to eaſe them of their ſufferings, according to his wonted charity expreſt, 2 *Cor.* 12. 15. ſaying, *I will very gladly ſpend and be ſpent for you:* and he would rejoyce to ſuffer in charity for his Neighbor, as he abundantly declares, *Coloſ.* 2. 4. ſaying, *I rejoyce in my ſufferings for you*, and fill up that which is wanting of the paſſions or afflictions of Chriſt in my fleſh for his bodies ſake, which is the Church, and this example is given for us to do the like, and therefore he ſaith, 1 *Cor.* 4. 9. *We are made a ſpectacle to the World, to Angels, and to men*; and therefore God forbid but ſome of us, if we be Chriſtian men, ſhould endeavor to imitate ſome of his examples, though we cannot all; For he aſcended to ſo ſuperlative a degree of Charity towards his Neighbor, that he declares to the World, that he could be a Caſtaway himſelf to ſave others; for thus he ſaith, *Rom.* 9. 3. *I could wiſh my ſelf were accurſed from Chriſt for my Brethren.*

2 *Cor.* 11.

2 *Cor.* 12. 15.

Coloſſ. 2. 4.

1 *Cor.* 4. 9.

Rom. 9. 3.

Chriſtians do not then henceforth ſo eaſily ruine your Neighbors, neither in their Lives, nor Eſtates, or Credits, by Perſecutions and Scandals, the Scripture holds forth no ſuch Doctrine, nor gives any ſuch examples, but, as you ſee, the contrary; but if our Perſecutors will not imitate theſe examples, let us that are perſecuted and ſuffer endeavor to imitate them, by chooſing rather to loſe all we can call our own in this World, and Life alſo, rather than to break Charity to God and our Neighbor, either by denying or diſſembling our Faith, and ſcandalizing the Church, or bearing falſe Witneſs againſt our ſelves, or our Neighbors, to ſave our Lives or Fortunes, or enrich our ſelves by falſe Witneſs.

And if we will put in practice the Virtues of Faith, Hope and Charity I have ſpoke of, we ought to do it thus; what we profeſs by words, we muſt confirm by deeds and actions. Our profeſſion of Catholick Faith is this, I believe all Divine Revelations delivered to the Prophets and Apoſtles, propoſed by the Catholick Church in Her General Councils, or by Her Univerſal Practice to be believed as an Article of Catholick Faith, knowing this to be our Faith, the confirmation of this knowledge, or the practice of this by our deeds, is, as St. *Paul* teacheth, *Epheſ.* 3. 8. *To eſteem all worldly things as dirt, in reſpect of this eminent knowledge of Chriſt and his Faith*; and therefore for my own part, I now being ready to leave all in the World, and my Life in teſtimony of my Catholick Faith, which I profeſs I deſire and hope to manifeſt to all, I value my knowledge of Chriſts Faith, more than I value the univerſal World.

Eph. 3. 8.

And as for my Chriſtian Hope I profeſs to have, the confirmation of it, or the practical part is to be fulfilled thus, being that we muſt, as St. *Peter* ſaith, 1 *Pet.* 3. 15. *Be always ready to give an account to every one concerning the hope which is in us.* I have already by words expreſſed it, and by deed I expreſs it thus; That whereas I do believe that God, as the Scripture ſaith, kills, and brings to life again; carrieth down to the depth, and bringeth back again; ſo now I do by this my preſent Execution, which I am now to undergo, willingly give my Body to be mortified in death for my Faith, hoping in Gods infinite mercy he will reſtore my Body and Soul to eternal life; and I do willingly reſign my ſelf to be carried down to my Grave, hoping by my Saviours Croſs and Paſſion, Death and Burial, he will raiſe me up again to a glorious Reſurrection.

1 *Pet.* 3. 15.

And as for the confirmation of my Charity, to ſhew by deeds, the love I owe to God and my Neighbor, it hath pleaſed my Saviour by his own words to declare which is the beſt proof or practice of Charity, where he ſaith, *No man hath a greater Charity, than he that lays down his life for his Friend.* I therefore do willingly undergo this death I am to ſuffer now, to teſtifie I love my Friend, my Neighbor as my ſelf; whil'ſt I undergo this death for my ſelf and them, that ſeeing it is for the profeſſion of my Faith I dye, they, whil'ſt they live, may the more happily ſerve God in the ſame belief; and I teſtifie I love God above all, becauſe I forſake the World and my ſelf in death, rather than offend him by doing any thing againſt my Conſcience.

And foraſmuch as for theſe many years I have had occaſion by diſcourſing and reading the Holy Scriptures with others who deſired to find out the true Faith, I have by

words declared what Faith I did believe, and what Faith they ought to believe; I now declare that for every Point of Faith that ever I believ'd my ſelf, or read to others, or told them that they might believe as a Point of Faith; for all and every ſuch Points of Faith, in confirmation of them, as well to my ſelf as others, I here lay down my Life; and omitting all other particular Points, I believe Obedience to our King to be a Divine Law, and that we are bound to obey His Commands in Temporal Laws; and I believe it too a ſin of Damnation, for any Subject of His to Rebel againſt Him, or His Kingdom; and I believe it as certain a ſin to Damnation, for any Subject to endeavor, either by thoughts, words or deeds, to take away His Life, or act any thing of that nature, either by himſelf, or any others, or other againſt His Sacred Majeſty, as I believe it was a ſin in *Judas* to Damnation to betray Chriſt. And I do declare upon my ſalvation that I never did, nor do know any Catholick, that ever was or is the leaſt guilty, either by thought, word or deed, by any Plot or otherwiſe, to have any deſign or concurrence to kill His Sacred Majeſty, or rebel againſt His Kingdom, whom God long preſerve with his Subjects in all happineſs in this World, and crown Him in the World to come with eternal glory.

And now it remains, that with all the powers and forces of my Soul, I make my addreſs to God for mercy ere I appear before him for Judgment; and you, dear Friends, here preſent, who believe in one Holy Catholick Church, and Communion of Saints, be pleaſed in charity to make the ſame addreſs to God with me, and for me, that we may obtain true ſorrow and repentance for all our ſins, and a merciful forgiveneſs; and firſt let us wiſh from the bottom of our hearts, that we could expreſs and make good our ſorrow, as *David* did, *Pſal.* 119. *Whil'ſt rivers of waters run down our eyes like his, becauſe we have not kept according to our faith Gods commands*; for which had we that Fountain of tears which the Prophet wiſhed for, we ought ſpend it all; we ought with *Jeremy*, Lam. 3. 48, 49. to weep till our eyes, as his, failed and as his eye with tears afflicted, as he ſaith his heart, ſo ought ours to do, becauſe we have made ſo ill uſe of that Faith, Hope and Charity, which God hath beſtowed upon us.

Pſal. 119. 8.

But foraſmuch as Tears now at this preſent, and in theſe circumſtances of raſh cenſuring times, Tears, I ſay, from me, might ſeem to ſome, either the off-ſpring of Fear to dye, which God forbid I ſhould have in ſo good a Cauſe as my Religion; or leſt others might judge my Tears might fall by reaſon of ſome other guilt, of which I am free and innocent, I have endeavoured to ſtop the courſe of Tears, and inſtead of drops of waters from my eyes, I'll ſpend the drops of blood from every ſorrowful vein of my heart, and my whole body, that God may pleaſe to waſh away the ſins of all my life paſt, and I wiſh each drop an Ocean for my ſelf and all the World, becauſe I have nothing now left more than wiſhes, which I beſeech thee, O gracious God, of thy mercy to accept of; and if you will vouchſafe to accept of wiſhes to ſupply the deeds, by wiſhes I offer up all that's good to you, that ever you gave to any ſince the Worlds Creation; I offer up *David*'s broken heart, together with my own, that ſo like him, after my repentance, I may become a man according to your own heart. I offer up the ſighs of *Magdalen*, and wiſh I could make ſuch uſe of them as ſhe did, to ſob out my ſins. I wiſh her repentant Arms, that I may lay faſt hold at the Feet of thee my gracious God.

I wiſh I had the longanimity of all the Holy Confeſſors.

I wiſh I had the ſufferings of all thy conſtant Martyrs.

I wiſh I had the lamps of all thy ſacred Virgins, that I might offer all to thee that in them was pleaſant in thy ſight.

I wiſh I could offer up to thee, O God, the Sacrifices of juſt *Abel*, *Lot*, *Job*, and all other Sacrifices that ever did gratefully aſcend up in thy ſight; that thou being pleaſed by the ſight of them, thou mightſt look no more upon my ſins: For if thou wilt obſerve iniquities, who ſhall endure? let therefore thy mercy hide thy face from my ſins, but let not the rigor of thy juſtice caſt me away from thy preſence; caſt me not away from thy Face, and thy holy Spirit take not from me, but turn away thy Face from ſin, and blot out all my iniquities, and I will offer my Body as a Sacrifice to thee by death to appeaſe thy juſt anger.

I own my ſins, and I own your mercies. You gave me Faith to know and believe what was the Will of you my heavenly Maſter, but I acknowledge my fault, that although I knew your Will, I did not fulfill it, and therefore I ought to be beaten with many ſtripes, becauſe you foretold me, that many are the ſtripes of a ſinner; but be

pleaſed,

pleaſed, dear Lord, alſo to remember, that in the ſame place you promiſed, that notwithſtanding this, yet mercy ſhould encompaſs him that hopes; you have given your Divine Hope, vouchſafe to let this Hope defend me; and although I know I have not made good uſe of Hope, and Hope not well us'd, of which I am guilty, makes a Sinner defer Repentance, and ſo puts in danger to fall into Preſumption by long neglect, yet the laſt hour of calling being not yet paſt, and your mercy being above all your works, I hope and humbly beg to be Partaker with thoſe who were accepted at the laſt hour.

I humbly acknowledge with thanks, O gracious God, that you gave me Charity as your Livery, in which I always ought to have appeared in your ſight, and never to have been diveſted of it; but how oft have I been ſpoiled, through my own fault, of this garment? how oft have I, by deſcending to *Jericho*, inſtead of going up to *Jeruſalem*? how oft, I ſay, have I been rob'd of this garment of Charity? even as often as I have preferred any ſublunary object, and the love of that before the love of you, and before your goodneſs, which is above all goodneſs, and the object of all Beatitude.

Vouchſafe again, O gracious Lord, to reſtore in mercy to me this Nuptial Veſtment, ere I dare appear at the Supper of the Lamb. Make me, O heavenly Father, a penitential Prodigal, and then I ſhall have put on me again this beſt Robe of Charity.

This I beg from the bottom of my Soul for his dear ſake, who was deveſted of his garments out of Charity, that I might be inveſted in his Charity, who alſo ſuffered his garments to be divided, that he might purchaſe grace, that we might never be divided from the unity of his Faith and Church, but rather willingly ſuffer for his ſake the ſeparation of our lives from our bodies, the ſeparation of our bodies from our ſouls, and the ſeparation of our bodies into its quarters, that we may the more perfectly by theſe ſufferings and ſeparations from our ſelves be united to him.

Therefore in the faithful communion and perfect union of the ſufferings of all Saints that ever have been, or now are, or ever will be, in the union of the moſt ſacred merits of the life, paſſions and death of God and man, my dear Redeemer and Saviour Chriſt, I offer my ſelf willingly to what I am now to ſuffer, begging by all that's good in Heaven and in Earth, remiſſions of ſins for my ſelf and all the world, particularly for all that may appear to have been my Enemies in the concern of my Life, as Witneſs, Jury, Judge, and others, whom I do not eſteem as Enemies, but as the beſt of Friends; I heartily forgive them, and beg the beſt of Bleſſings for them all, as being the cauſe of ſending me ſooner than otherwiſe I might have gone, to the happy ſtate of Hope for the other World. Whither, before I go, I humbly beg pardon of all in this World, for whatever in thoughts, words or deeds I have committed to offend them, or omitted to do for them, by which any thing might have been mended in them, or my ſelf, I beſeech God to bleſs them all.

I beſeech God to bleſs alſo all my Friends, ſpiritual and temporal; all Benefactors; and all by whom I have received good or evil, by words, deeds or deſires.

I beſeech God to bleſs all thoſe of whom I ever had care or charge ſpiritually or temporally.

I beſeech God bleſs his Holy Catholick Church, and our chief Biſhop thereof, with all other Biſhops, Prieſts and Clergy.

I beſeech God bleſs this Nation, and unite all amongſt themſelves and to God, in true Faith, Hope and Charity.

I beſeech God to bleſs His Majeſties Privy Council, and make all the ſecrets of their hearts and their deſires ſuch, as that both *Charles* our King on earth, and God our great King in Heaven and Earth, may be ſerv'd, pleas'd and honour'd by them, that men and Angels may rejoyce at it now, and be publick witneſs of it at the laſt great day, at the great and laſt Council Table, where *every ſecret ſhall be laid open*, Luke 12. as *Solomon* ſaith, *Eccleſ. ult. when God will bring into judgment every ſecret thing, whether it be good or evil.*

I beſeech

I beſeech God to bleſs the Parliament now Elect, and be ſo preſent with them when they ſit to judge, and diſcuſs the Cauſes of this Nation, they may imitate the Aſſembly of thoſe that are to ſit upon the Twelve Thrones at the laſt great Aſſembly, that they may now judge or determinate of things no otherwiſe than they hope or fear then to be judged themſelves, and determined of to all eternity.

I beſeech God to bleſs all that ſuffer in this Perſecution, and let the bleſſing expreſt in the 126th *Pſalm* light upon them ſpeedily, that God turning their Captivity, all mouths may be filled with joys, and tongues with ſingings. Convert, O Lord, our Captivity, as ſtreams in the South, that thoſe who now ſowe in tears, may reap in joy; and for this temporal death, O bleſſed Trinity, give me eternal life; let my Body dye to the World for the love of thee, that my Soul may live for ever, and love in thee my God and dear Redeemer *Amen*. Sweet Jeſus *Amen*.

FINIS.